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III.—*On the Norse Geography of Ancient Ireland.\** By GEORGE DOWNES,  
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IN the First Series of the Annals and Memoirs of the Royal Society of Northern Antiquaries, published in Copenhagen in 1837, there is a small Map of this country, annexed to an Essay on the Earliest Expeditions from the North to Ireland. This Essay is nearly identical with an English one, already published in the same city in 1836, and incorporated in the Address of the Society to its British and American Members. The Map in the latter publication exhibits some improvements on that in the former. A new locality is introduced, and an old error corrected, namely, the location of Clontarf to the north-west of Tara. The correction of this error is due to a distinguished member of the Academy, the late Dr. William West, by whose premature decease the progress of northern literature in this country has been greatly retarded.

The Norse Map of Ireland, though but a modern compilation, is so far interesting as it exhibits the scanty amount of the Irish localities, noticed in such of the Icelandic Sagas as were published previously to 1837. On these localities, which are mostly given both in Norse and English, I shall submit to the Academy a few observations, after which I shall undertake a slight extension of what may be termed the Norse Geography of Ancient Ireland. By Norse I mean Old Danish, which was originally denominated the Danish Tongue, afterwards Norræne, or Norse, but which has been long better known as Icelandic—the remote island, though but a colony, having imposed its name on the language of its un-

\* A considerable time having elapsed since the reading of this paper, I have profited by the circumstance to introduce into it several corrections and improvements, in which I have received much assistance from a gentleman, acknowledged to be the best living authority on the subject of ancient Irish topography.

lettered founders, by virtue of its literary celebrity. The term *Runic*, so frequently applied to this language, even by such scholars as Parkhurst, is a misnomer, being applicable only to a peculiar form of its characters, like the term *Ogham* in Irish. In tracing to a foreign origin a few of our local names, I shall unavoidably startle vernacular prejudices, researches such as the present being but too frequently marked by a national bias. Local investigations recall local associations, and there is a charm about ancient things, by which the judgment becomes warped: a chastened imagination will indeed rather aid than obstruct inquiry into the topography of an imaginative people, but patriotism is a bad etymologist.

Of the four provinces of Ireland, which are all given in English on the Map, but two are given in Norse—*Úlztir* and *Kunnáktir*; Leinster and Munster are, however, mentioned in the Essay, and two portions of the former are laid down on the Map—*Dýflinar-skíri*, or Dublinshire, and *Kunnjáttaborg*, which occupies much of the present county of Meath. The Danish writer asserts, after Chalmers, that *ster*, the termination of the names of three provinces, is a corruption of the Norse *staðr*, “place,” not adverting to its occurrence without an *s* in *Kunnáktir*, where, however, it may have been omitted for euphony. It certainly has no connexion with the Irish *céir*, which was invariably the leading word in local designations wherein it occurred, as in *Tir-Anlave*, or *Tirawley*—a name apparently Norse, but which is found, as *Tir-Amhalgaidh*, in the Book of Armagh, written about 680, a period anterior to the earliest northern invasion of Ireland on record, and which is misinterpreted in the Essay as *Olafs Høj*, or “Olave’s Height.” To the apparently idle tradition that Ulster owes its name to one Ullagh, a Norwegian, the Essay makes no allusion.

Though Leinster is not included among the Norse localities on the Map, Johnstone, in his edition of the *Lodbrokar-Quida*, or Death-Song of Lodbroc (otherwise called the *Krákumál*), printed in 1782, gives “Leinster” as the translation of “*Lindis-Eyri*,” in a description of a sea-fight between the Northmen and the Irish: in the notes, however, he suggests that Lindisfarne may be intended, that is, Holy Island, off the coast of Northumberland (or now of Durham), and adds, that some suppose the Lindesnes, commonly called the Naze, in Norway, to be the locality in question. In Rafn’s edition of the same poem, published in 1826, various opinions are cited. If *eyri*, “strand” (the

Danish *öre*, as in *Elsinore*), be the correct reading, *Lindis* might be found in *Lindsay*, the northern part of Lincolnshire, did not the context almost directly point to Ireland. Olaus Wormius assigns as the scene of conflict an island on the Irish coast, and the presumption of the insular nature of the district intended is favoured by a different reading, *eyju*, suggested by Arni Magnússon, the founder of the Arna-Magnæan Commission, and perhaps the most consummate Icelandic scholar that has ever existed. If the opinion of these distinguished authorities be well-grounded, the locality in question may be the island of *Lambay*, laid down on Ptolemy's map as *Limnos* and *Limpnos*, forms not unlike the Norse *Lindis*, to which another form, *Linos*, bears a still stronger resemblance. This etymological conjecture seems also to admit of geographical support. In this part of the poem there appears to be a local progression. The naval battle-fields, mentioned in immediate connexion with Lindis-Eyri, are off the Scottish islands of Sky and Isla, and the Welsh island of Anglesey: it is, therefore, more natural to seek for Lindis-Eyri on the east coast of Ireland than on the east coast of England. Indeed, the achievements of Lodbroc on the coasts of Northumberland and Norway are alluded to in an earlier part of the poem; and the distinguished editor, Professor Rafn, himself is in favour of the Irish hypothesis.

Of our estuaries, but three are named on the Map. On the north-west coast appears *Jöllduhlaup* [*Jöllduhlaup*], which is variously stated to be three, four, five, or eight days' sail from Iceland. "The name," says the English Essay, "signifies *the run or breaking of waves*, a designation applicable to no other place within the limits specified than Lough Swilly." I have elsewhere met with the assertion, that *Jöllduhlaup* is a translation of the Irish name of the lough, which, however, is not adduced. It may be reasonably doubted that the locality here assigned to *Jöllduhlaup* is the real one; and it is certain that Lough Swilly possesses no Irish name, which would admit of the above interpretation. In Olave Tryggvason's Saga this locality is expressly stated to be in Ireland, and distant five days' sail from Reykjanes, in the south of Iceland.

The site of *Úlfreksfjörör* or *Úlfkelsfjörör*, Ulfrek's or Ulfkel's Firth, as the Danish writer admits, cannot be ascertained, nor even with certainty referred to Ireland. The Sagas mention a battle fought, in 1018, between an Irish king, named Konofögr, supposed by Suhm to be Conochar O'Melachlin, king of

Meath, and the Orkneyan earl Einar, in this firth, which Schöning locates in the north of Ireland. However, as the eastern coast, in the neighbourhood of Dundalk, was equally the resort of the Scandinavian rovers, the matter has been compromised on the Map, where Lough Foyle figures as Úlfreksfjörðr, and Carlingford Bay as Úlfkelsfjörðr, with a note of interrogation added to each word, though Lough Foyle appears to have the stronger claim, the name *Carlingford* being itself evidently Norse.

Were the name alone of this firth taken into consideration, its locality might be reasonably sought in England. Ulfkell, surnamed *Snilling*, or Excellent, was a son-in-law of Ethelred II., from whom a great part, if not the whole, of East Anglia was named *Ulfkell Snilling's Land*. The estuary called the Wash, or Boston Deep, is adjacent to this territory; but the countries of the belligerents, Ireland and Orkney, render it unlikely that their place of encounter would be there. However, as Ulfkell appears to have at one period exercised a kind of vice-regal authority over the north of England, the firth in question may be one of those on its north-western shore. The Danish writer finds a similarity between the name Ulfkel and the Irish *O'Kelly*, in which *Kelly* is the Norse *Kjallak*: however, O'Kelly does not occur in Ireland as a topographical name so early as the time of Ethelred II. The name Ulfkel is of rare occurrence: one Thollak Ulfgelsön, or Thorlak Ulfgestson, is, however, mentioned in Inge Bardson's Saga. The other reading, Úlfreksfjörðr, seems to point to that branch of Morecambe Bay, in Lancashire, which runs up to Ulverstone.

The principal towns specified on the Map are *Dýflin*, *Hlimrek*, and *Veðrafjörðr*. *Dýflin* is a slightly modified adaptation of *Duib-linn*, the Irish name of Dublin. The opinion that the metropolis of Ireland was founded by the Danes can be easily confuted from its want of an original Norse name, and more satisfactorily from the consideration that it was a bishop's see before the arrival of the Northmen, and contained within its precincts a round tower, and a place of worship sacred to St. Michan (which is still perpetuated in the church of that name), as mentioned in the Calendar of Aengus, which dates so early as the eighth century. *Hlimrek*, in like manner, appears to be an adaptation of *Límnecac*, the Irish name of Limerick, for which various derivations have been proposed, and which was certainly an ancient appellation of the Lower Shannon. *Veðrafjörðr*, on the contrary, or Waterford, is pure Norse; and its etymology is

given in the notes to the Death-Song of Lodbroc, already mentioned, from *vedr*, “*tempestas*,” and *fjördr*, “*sinus* :” instead of *vedr*, *fadr*, or “*father*,” has been suggested, meaning Odin; and the reading *Vatsfiord*, equivalent to *Vatnsfjörðr*—the name of two localities in Iceland—is given in the *Antiquitates Celto-Scandicæ* : of this reading *Waterford* is an exact translation; however, it would appear that Johnstone’s derivation is to be preferred. A townland, designated *Ballyvedra* alias *Weatherstown*, exists in the neighbourhood of Waterford; but it seems not unlikely that it owes its name to the family of Madray, long settled in that part of the country. However this be, there is, perhaps, no district in Ireland more essentially Danish than the vicinity of Waterford. Hence it is the opinion of a high authority, that even the Irish name of that city, *Portlargo*, is derivable from the name of some northern warrior, perhaps the *Larac*, mentioned in the Annals of the Four Masters at the year 951, as having wasted Tigh Moling, on the Barrow, now St. Mullin’s. There appears, however, to be a connexion between the name of the adjacent locality *Portlaw*, derived from *laim*, “*hand*,” and *Portlargo*, derived from *largo*, “*thigh*,” to the shape of which member of the body the harbour is supposed to bear some resemblance.

*Kunnjättaborg*, though laid down as an extensive district, would, from its termination, seem rather to have been a town, or castle. The nuptials of Brian Boru with Gormliath, whose Norse name is Kormlöd, are recorded to have been solemnized at Kunnjättaborg; but in the *Níala*—a Saga of great authority, called after the distinguished Nial, by whom, about the year 1000, a kind of law-school was established in Iceland—the name is given as *Kantaraborg*, which, as Brian was king of Munster, Schöning identifies with Carbury, in the county of Cork. The Danish writer, however, infers from the context, that, notwithstanding its final syllable, the word is rather applicable to a tract of country; and this tract he, rightly and much to his credit, finds in *Kiennachtabregh*, or Bregia, in the county of Meath, which was within the range of Brian’s conquests. In Johnstone’s *Antiquitates Celto-Scandicæ* the reading *Kunnaktirborg* is given, and rendered “*urbi Connaciæ*.” It seems strange that this reading is not noticed by the Danish writer: it must, however, be remembered, that both the text and version, in the work wherein it occurs, should be always consulted with suspicion. I say this by no means in disparagement of an industrious pioneer, who published sixty years ago, when the Arna-Magnæan Commission had but

lately begun their severe labour of deciphering and collating the Icelandic manuscripts. *Kantaraborgar* is also given by Johnstone, and rendered similarly "*urbem Connaciæ*."

*Iniskillen* is laid down, and described by the Danish writer, after the Royal Mirror, as a small island in *Logherne*, called in some manuscripts *Misdredan*—an ocular misconception of *Inisdredan*—in which a certain holy man, named Diermicus, possessed a church. The variations of orthography in the name concluded to be *Iniskillen*, as given in the *Antiquitates Celto-Scandicæ*, are so extraordinary as to render identification almost hopeless. Among the readings is *Inhiskladran*, perhaps *Inisclothran* in Lough Ree—cited as *Inis-Cloghran* by the Danish writer—where an abbot, named Dermit, resided. The site of the island may have been assigned to a wrong lake, or to the right one with some distortion of the name: *Ree* is convertible into *Erne* by a much less violent alteration than the name of the island has itself undergone.

*Tara* [*Teamuir*] and *Glendaloch* are likewise laid down after the Royal Mirror, in their Norse form, as *Themar* and *Glendelaga*, but the latter place is in the Essay located in Ulster:

There remains but one more Norse locality on the earlier Map, namely, *Smjörvik*, now Smerwick, on the coast of Kerry. The name is to all appearance Norse, but respecting its origin the Danish writer offers no opinion. The termination *wick* or *wich* (the Norse *vik*), so frequent in these countries, both in Scandinavian and Saxon localities, whether maritime or inland, is supposed to derive its applicability to either a bay or town, from the idea of *protection* implied in both. Although, as I shall hereafter show, there is room for doubting that the first syllable was originally *Smjör*, there are plausible grounds for this supposition. The word *smjör*, "butter," was in the North a frequent and sometimes absurd element both in local and personal names, as in those of Butterwaterheath in Iceland, Bjarn Caskbutter, Einar Butterback, Archbishop John Butterbelt, and Thorolf, who earned a nickname for life, by asserting that butter dripped from every blade of grass in Iceland. But the name Smerwick may have originated in a more important circumstance. That the Northmen carried on some kind of traffic with the south-west of Ireland would appear even from the surname of *Hlymreksfari*, or "Limerick trader," which was given to one Hrafn, who is supposed to have fought under the banner of Sigurd, earl of Orkney,

at the battle of Clontarf. One article of this traffic may have been butter ; and it is possible that Smerwick Harbour may have been in some way connected with a trade in this commodity.\* The following curious tradition, to the sequel of which I shall have occasion to advert hereafter, shows at least, that on one of their homeward voyages from Ireland the Northmen had butter on board, either as an article of traffic, or diet. The sea-rover Leif, son of Hrodmar (who must not be confounded with the more celebrated Leif, son to Erick the Red), while ravaging the shores of Ireland, came to a large subterraneous house, lighted only by the gleaming of a sword, held by a man who had taken refuge within, but was slain by the Northman, who was thenceforward called *Hjörleif*, or “Sword-Leif,” from the weapon, which was of great value. After continuing his devastations along a great extent of coast, Leif at length sailed for Norway, conveying, with other booty, ten or twelve Irish slaves, among whom one, named Duvthak, had the pre-eminence. In the following spring Leif sailed for Iceland with his slaves, accompanied by his foster-brother Ingolf, each in his own ship. The latter, on approaching the shore, flung overboard, according to usage, the columnar posts of the chief seat in his paternal mansion (which usually ended atop in the sculptured head of some deity, generally that of Thor) ; and at the spot where they were

\* In an interesting paper on the Antiquities of the Church of Kilmelchedor, read before the Academy on the 11th of April, 1842, my derivation of Smerwick, from a word signifying *butter*, was treated as an absurdity, and the commission of it imputed to the Danish antiquaries, who, as I have stated in the text, are quite silent on the subject. The charge was grounded on the state of Smerwick Harbour, which was asserted to be so dangerous that no vessel could safely ride in it for many hours, even in the calmest weather. That this is a correct representation of its *present* state I entertain no doubt ; but what says Dr. Smith, who wrote many centuries after the district was visited by the Northmen ? “ Beyond these is the haven of *Smerewick*, which lies up from N. to S., and is exposed to N. and W. winds. The whole is deep and good holding ground, the bottom being actually a *turf bog*, which vessels have pulled up with their anchors, which shews that it was once dry land : THERE IS NO DANGER IN SAILING INTO THIS PLACE.”—*The Antient and Present State of the County of Kerry*, p. 360.

In the same paper another derivation of the name Smerwick was proposed, from the Irish *pméup* (which is cognate both with the Icelandic *smjör* and the English *smear*), the inlet in question having a tendency to *spread* its waters over the adjacent shores. But, conceding for the sake of argument that the first syllable of the name is the Irish *pméup*, I would ask, whether the poverty of the ancient language of Ireland was such, as to render it necessary to send to Iceland for the second syllable, expressive of so familiar an idea as *harbour*, or *bay* ?

drifted ashore he founded the colony of *Ingolfshöfði*, or “Cape Ingolf.” Leif, meanwhile, was driven so far westward, that the fresh water on board became at length exhausted, upon which one of the Irish slaves kneaded meal and butter together, asserting that this mixture would allay thirst. Rain falling soon after, what remained of the *mynnþak*, as the mixture was called by the slaves—and the first syllable of which word appears to be the Irish *mín*, “meal”—was thrown overboard; and the place on the southern coast of Iceland, where it was drifted ashore, was thence named *Mynnþakseyri*, “Cape,” or rather “Strand—Mynnþak.”

But the word *Smerwick* admits of a more dignified etymology. By Fynes Moryson this locality is designated “*St. Mary Wic*, vulgarly called *Smerwick*,” and on Mercator’s map as “*Smerwik als St Mary wyk*.” Of these names, the one would appear to be a contraction of the other: nor will this contraction seem forced when it is recollected, that *Marie-la-Bonne* has been degraded into *Marroubone*, as the name of a lane in this city,—and seems also to have become, in a translated form, the parent of another word, very different both in sound and associations, namely, *gossamer*, *good St. Mary*—in French, *fil de la bonne vierge*—or, perhaps, *gauze o’ Mary* (which is substantially a translation of the French expression), though the last syllable has been otherwise derived, from the French *mère* (*mère de Dieu*). Had the Danish writer been aware of the above explanation of *Smerwick*, he would doubtless have adverted to it in connexion with the Map, especially as a passage in Olave Tryggvason’s Saga appears to throw a little twilight on the obscure subject. It is recorded of this celebrated wanderer, that in the year 993, when about twenty years of age, he was baptized in the largest of the Scilly Islands, at a monastery, situated in a place called in Norse, *Mariuhöfn*, and still *St. Mary’s Haven*, and that he proceeded thence to England and Ireland, from which latter country he returned to Norway, two years after his baptism. Now, as Saxon localities are hardly found in Kerry, the termination *wick* seems to ascertain the Norse origin of the word; and no Northman was more likely to confer the honour of local perpetuation on the name of Mary than the individual, who, in addition to receiving the solemn rite of baptism at a seaport under her special protection, had been on the same occasion elated by a prediction, confirmatory of several preceding ones, that he would one day become king of Norway, which was uttered by the abbot who baptized him. Nay, the very pre-

ference of *wick* to *haven*, which has nearly the same meaning, would imply the wish to prevent confusion between two places, separated by only a short navigation.

In addition to the localities already noticed, *Kaupmannaey* appears on the more recent Map, at the entrance of Belfast Lough: the English name is not added, nor is the place mentioned in the Essay. This local name occurs, under an incorrect plural form, in the Anecdotes of Olave the Black, published by Johnstone, who translates it "Merchant Isles," but adds, "I know not what isles were so called." Yet it requires but a slight acquaintance with the northern languages to recognize *Kaupmannaey* as Copeland Island,—especially as it may be inferred from the narrative, that the place was in the vicinity of Cantire and the Isle of Man: besides, Johnstone was a resident of Copenhagen, and must have been aware that its name meant "Merchants' Haven." In English, *kaup* becomes *chap* in "chapman," and *Chip*, as the first syllable of "*Chipping*" (in such local names as *Chipping* Barnet, *Chipping* Norton, &c.), which is pronounced almost exactly as the Swedish *Köping*, however different in orthography, and, like it, signifies "market." The plural form in Johnstone's publication may have arisen from grouping the adjacent Light-House Island, and Mew Island, with Copeland: indeed the group is called on the spot the *Copeland Islands*.

To the preceding observations, suggested by the inspection of the Norse Map of Ireland, I would subjoin a brief consideration of some other localities, which, though not mentioned in any of the Sagas published antecedently to the Map, seem equally Norse in their origin with any of its meagre details.

There are three countries, in particular, where the Northmen have left topographical traces of their invasions, namely, Normandy, Eastland, and the British Islands. In Normandy, where they achieved a permanent conquest of the entire land, several classes of local names exist, originally Norse, and unknown in the rest of France: such are those ending in *fleur*, *beuf*, *tot*, and others, indicative of peaceful possession—the final settling-down of the invader, "*ut fons, ut campus, ut nemus placuit*." In Eastland—called also Eastway, in contradistinction from Norway—which extended from Mecklenburgh to the White Sea, and included Vindland, or Northern Slavonia, they founded a few settlements, which were exclusively maritime, such as Rostock, and Dantzick (Danes' Wick); for *Stargard*, or "Old Town," the name of two inland localities, is Slavonian, notwithstanding

its Norse aspect—*star* being cognate with the word *starost*, meaning “magistrate,” or, literally, “elder” (which has been adopted into English by British travellers in Russia), and *gard* being equivalent to the Russian *gorod*, or “town,” as in the name of the celebrated city of Novogorod, the *Holmgard* of the Northmen. In Ireland (to omit the other British Islands,) the Northmen never obtained a footing in the interior; but as, in addition to planting a few commercial establishments on its shores, they also, during a long period, carried the trade of war to the very centre of the country, it seems likely that they would leave some topographical traces of their presence, and that such would be in some way commemorative of military enterprise, such, for example, as the fording of a river in the face of the enemy: and here it may be well to observe, that the meaning of the term *ford*—a frequent termination of Irish local names—is ambiguous, being equivalent to the Norse word *fjörðr*, “firth,” when applied to a maritime locality, and to the Norse word *furða*, or “ford,” when applied to an inland one. Examples of the former application of the term are found in *Carlingford* and *Strangford*, names of undoubted Northern origin,—of the latter, in *Odin’s Ford*, the name of a locality on the Barrow, near Carlow, which (like *Odin’s Fields*, in the county of Dublin) appears to owe its name to the great deity of the North, and, perhaps, in *Urlingford*, a town in the county of Kilkenny.

While the generality of our local names, terminating in *ford*, are either translations from the Irish, or originally English, the vernacular name of Urlingford—*Uí Uírlann*, or “Uírlann’s Ford”—seems to be an exception. Respecting the existence of any Irish individual of this name both history and tradition are silent; but, on turning to the records of the North, the name is found to bear a strong affinity to one of very frequent occurrence in the annals of Scandinavian warfare.

To what *Erling* the town in question may be indebted for its name there are no means of ascertaining, but it may be allowable to offer a conjecture. The name *Urlingford* may date from the celebrated expedition of the Norwegian king, Magnus Barefoot, to Ireland, who, confederated with the Irish king Myrjartak, or Murkertach, subjugated in 1103 the greater part of Ulster, and also Dublin, and Dublinshire already mentioned, from which they may have extended their conquests into the northern part of the present county of Kilkenny. Among the chieftains in Magnus’s army was a son of Erlend, earl of Orkney, named Erling, who was slain with the Norwegian king on his second visit to

Ulster, and must therefore have been living when the allied monarchs ravaged Leinster ; and, even if the conjecture that he gave name to Urlingford be groundless, it may have been called after some other Erling, a participator in one of the numerous expeditions, undertaken by the Danes from their settlements on the coast, during which they penetrated even to Clonmacnoise, in the very heart of the island : as *Urling* this name appears to be still extant in these countries, in connexion with a branch of manufacture. It is true that *Urlingford* is aspirated by the peasantry ; but, as no tradition appears to exist, which would connect the name with a popular pastime, I would rather suppose the aspirated pronunciation to have originated in the circumstance, that the word *hurling* expresses an idea familiar to the mind, which *Urling* does not, in the same way as *Reginald's Tower*, on the quay of Waterford, has been converted into *Ring Tower*, to which corrupt denomination its round form gave a shade of plausibility.

*Wexford*, otherwise written *Weisford*, has a Saxon aspect : it may, however, mean West *fjörðr*, or “firth,” as the Irish were denominated *Westmen* by the Northmen, in contradistinction from the name *Eastmen*, which they assumed themselves. Thus *Vestmannseyjar*, off the south of Iceland, means “Irishman's Islands ;” and they owe their name to the following circumstance, which forms the sequel of the tradition respecting Leif, the sea-rover. Having at length effected a landing in Iceland, at a place called after him *Hjörleifshöfði*, or “Cape Hjörleif,” where he built two houses, he in the following spring set about preparing the ground for sowing ; and, although possessed of an ox, commanded his Irish slaves to yoke themselves to the plough. Duvthak, thereupon, concerted with his countrymen to destroy the ox, and say that a bear had killed it ; and, when Leif and some of his followers went in quest of the bear, the Irish surprised and slew him, after which they fled in boats to the islands just mentioned, taking with them Leif's wives, and some of his effects. Meanwhile, two slaves, belonging to his foster-brother Ingolf, while in quest of the columnar seat-posts which had been flung into the sea, and on which the site of his future habitation was to depend, discovered the body of Leif, and informed their master of the circumstance. Ingolf, thereupon, having ascended a promontory to view the country, and ascertain, if possible, whither the homicides might have fled, descried the islands, and, rightly conjecturing that they had taken refuge there, pursued them, and slew them in a place thence called the *Slave's Isthmus*. As to

the presumed change of *st* into the *x* in Wexford, it is borne out by that of *Ostmentown* into *Oxmantown*, a local name in this city.

*Wicklow* appears to have been at least partially a northern settlement, its Ostmen inhabitants being mentioned in history. Its present name is, however, Saxon, and a modification of *Winchiligillo*, or *Gwykingelo*, as Cambrensis writes it: as an actual Norse locality, the name would terminate in *wick* (*vik*).

I shall briefly advert to another class of names, likewise of Norse origin, which are scattered about all the coasts of the British Islands—I mean those terminating in *ey*, “island” (or one of its orthographical variations), which is found in the Irish *aoi*, and *i*, and even in the Hebrew *א*, but perhaps in its most extensive sense of a *maritime district*. Two examples of this class have been already noticed, namely, the Copeland Islands, and Lambay, or “Lamb Island”—a probable modification of its earlier Norse name, with *ey* annexed, and which occurs in a plural form among the islands of Greenland (*Lambeyjar*): to these may be added the *Saltees*. The names *Dalkey* and *Dursey* are doubtful, being likewise found far inland. That of a maritime parish, in the northern part of the county of Dublin, is derived from another Norse word for “island”—I mean *Holmpatrick*, a translation of the name of the neighbouring island of Inispatrick. The word *holm* implies *covering*, or *concealment*, and is usually applied to small uninhabited islands, as being best suited to such purposes. It is considered cognate with *hialmr*, “helmet,” and is derived from the verb *hylia*, “conceal.” The consistent first-fruits of the introduction of Christianity into Iceland, in the year 1000, was the legislative abolition of duelling; and some desert island was thenceforward chosen as the scene of conflict by individuals, who were too feebly imbued with the spirit of the mild religion to eschew sanguinary encounters: hence *holmgangr*, literally “island-going,” became tantamount to “single combat.” In the parish of Holmpatrick is a town, to which a neighbouring cluster of islets has given the name of *Skerries*, which in Norse means *rocks in the sea*, especially *covered* ones, and is probably found in the first syllable of the Norman locality *Cherbourg*, but which is equally derivable from the Irish *pcerp*, “sharp sea rock.” *Kalfr*, “calf,” in modern Danish *kalv*, is a third Norse word for “island.” It is applied to a small object in juxtaposition with a comparatively large one—for instance, to a hill beside a mountain, or an islet beside an island. Off the coast of Kerry are three islets—the *Bull*, the *Cow*, and the *Calf*. The

last of these is close to Dursey Island, which, though small, is of much greater extent than the others, and the name Calf is perhaps of Norse origin : those of Bull and Cow may have been subsequently added, to make out the group, by persons unacquainted with the local meaning of *calf*. However this be, the *Calf of Man* is an undoubted example. In Normandy this word is supposed to be represented by *cauf*. The investigation of certain ruins, adjacent to one of the Greenland firths, was impeded by what are in Danish called *kalvisen*, by a number of which the firth was blocked up; this word, doubtless, means "ice-calves," or small masses of ice in the neighbourhood of large ones. The word *sound*, applied to some of our narrow straits, may be likewise of Norse origin.

In conclusion, I would with deference recommend to the attention of the Irish antiquary, and especially of the topographical and historical investigator, the hitherto neglected literature of the North. Although the most important works of the Scandinavian antiquaries are accessible through Latin versions, their minor publications teem with interesting and rapidly accumulating matter, locked up in languages which are in this country almost utterly unknown. Yet the comparative anatomy of antiquities cannot be too extensively cultivated. A fragment of an ancient object, found in one country, may be elucidated by comparing it with a corresponding fragment found in another ; and, what is of still greater importance, long-established errors may be thus removed. "The short sword or dagger," with which King, in his account of Richborough, has equipped a Roman bagpiper, would still maintain its belligerent masquerade, had not the discovery of a more perfect specimen in Scandinavia proved it to be the more appropriate appendage of a pipe ; and certain objects, deified in Sweden, the figures of which have been published by Pennant, might have long maintained their sanctity, had not the subsequent discovery of more perfect specimens in Denmark desecrated them into—knife-handles.